

# FAQĪH-UL-UMMAT MUFTĪ MAHMŪD HASAN GANGOHĪ



MUFTĪ A'DHAM, HIND & DĀR-UL-'ULŪM DEOBAND

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الحمد لله رب العالمين والصلوة والسلام على سيد الأنبياء وعلى آله الطاهرين وأصحابه الطيبين أجمعين إلى يوم الدين ،

أما بعد ،

The 'Ulamā'-e-Haq have been refuting the Shia Imāmiyyah Ithnā Ash'ariyyah ever since its beginnings. They have always been exposing the heterodoxy and deviance of this sect. Some 'Ulamā' penned brief works whilst others wrote lengthy dissertations. Shaykh-ul-Islām Ibn Taymiyyah رحمه الله wrote on this sect in great detail in his work, 'Minhāj-us-Sunnah'.

During the time of King Humayu, this sect had come to Hindustan. They were a fully formed organisation. They started to spread their ideas (hatred for the Ṣahābah رضي الله عنهم, cursing and abusing them). King Humayu wrote to 'Allāmah Ibn Ḥajar Makkī رحمه الله about this. He رحمه الله wrote 'Tathīr-ul-Jinān wal Lisān' after this correspondence. He رحمه الله wrote another book called 'As-Ṣawā'iq Al-Muhrīqah' on this topic too.

After this, the time of King Akbar came. This sect started progressing and advancing to the extent that another independent religion was established, in total contrast to the religion brought by Rasūlullāh ﷺ.

Mujaddid Alf-Thānī Shaykh Ahmad Sirhindī رحمه الله lived in this time. Plots were made to assassinate him but these had failed. King Akbar had subsequently passed on.

After this, Jahāngīr took to the throne. He had kept Mujaddid Alf-Thānī Shaykh Ahmad Sirhindī رحمه الله incarcerated for a long time in Gwalior. Jahāngīr was reprimanded in a dream for his oppression and confessed to his mistake in this

regard. He freed Mujaddid Alf-Thānī Shaykh Aḥmad Sirhindī ﷺ and sought his pardon.

Mujaddid Alf-Thānī Shaykh Aḥmad Sirhindī ﷺ stated that this sect, i.e. the Shia, are the most dangerous of all the deviated sects. He wrote that this sect has prepared another ‘Islām’ in opposition to the Islām of the Noble Qur’ān. He ﷺ also detailed their beliefs and showed that their belief system was in opposition to the Noble Qur’ān, Mutawātir Ahādīth and consensus of the Ummah. The pious predecessors that did not pass the ruling of disbelief (*kufr*) on them did so out of caution. They felt that the person would possibly repent before he passes away. If such a person had to pass away without repenting, then the sphere of caution will also fall away.

Fatāwā ‘Ālamgīrī, a work prepared by a group of five hundred ‘Ulāmā’ under the supervision of Aurangzeb states,

الرافضي إذا كان يسب الشيوخين ويلعنهم والعياذ بالله فهو كافر ولو قذف عائشة رضي الله عنها بالزنا كفر بالله ومن انكر إمامية أبي بكر الصديق رضي الله عنه فهو كافر وعلى قول بعضهم هو مبتدع وليس بكافر وال الصحيح انه كافر وكذلك من انكر خلافة عمر رضي الله عنه في أصح الأقوال كذا في الظهيرية . ويجب إكفارهم بإكفار عثمان وعلي وطلحة وزبير وعائشة رضي الله عنهم ويجب إكفار الزيدية كلهم في قولهم بانتظار نبي من العجم ينسخ دين نبينا وسيدنا محمد صلى الله عليه وسلم كذا في الوجيز للكدربي ويجب إكفار الروافض في قولهم برجعة الأموات إلى الدنيا ويتناقض الأرواح ويتناقض روح الله إلى الأئمة ويقولهم في خرج إمام باطن ويعطيلهم الامر والنهي إلى أن يخرج الإمام الباطن ويقولهم أن جبرئيل عليه السلام غلط في الوحي إلى محمد صلى الله عليه وسلم دون علي بن أبي طالب رضي الله عنهم وهؤلاء القوم خارجون عن ملة الإسلام وأحكامهم أحكام المرتدين كذا في الظهيرية

The famous Mufassir, Ḥāfiẓ Ibn Kathīr ﷺ, has mentioned under verse 29 of Sūrah Al-Fath, that Imām Mālik ﷺ states that this verse is proof from the Noble Qur’ān for the disbelief (*kufr*) of the Rawāfiḍ.

*Tafsīr Khāzin* and *Ma’ālim-ut-Tanzīl* also indicate to the inference made by Imām Mālik ﷺ.

Shāh Waliullāh ﷺ in *Izālat-ul-Khifā*’ has detailed the lofty virtues of the Ṣāḥibah ﷺ and their efforts for the religion. He has strongly refuted the Imāmiyyah, i.e. Shia sect in this work.

Shāh ‘Abdul-‘Azīz Muḥaddith Dehlawī ﷺ detailed the beliefs of this astray sect in *Tuhfa Ithnā Ash’ariyya* and has refuted them very well.

Maulānā Rāshīd Aḥmad Gangohī ﷺ wrote *Hidāyat-ush-Shia* in refutation of this sect.

Maulānā Muḥammad Qāsim Nānotwī ﷺ wrote *Hadiyyat-ush-Shia* and has refuted the beliefs of this sect with resolute proofs.

Maulānā Khalil Ahmād Sahāranpūrī ﷺ has refuted this sect in great detail in *Hidāyat-ur-Rashīd*.

‘Allāmah Ibn ‘Ābidīn Shāmī ﷺ has written,

نعم لا شك في تكبير من قذف السيدة عائشة رضي الله عنها أو أنكر صحبة الصديق رضي الله عنه أو اعتقد الالوهية في علي أو أن جبريل غلط في الوحي او نحو ذلك من الكفر الصريح المخالف للقرآن رد المحتار ج ٣ ص ٢٩٤

In short, the *Ahl-us-Sunnah wal-Jamā’ah* have always been refuting this sect. The works and books of this sect were very rare before. However, now they have been published. Whoever will study them will see how much of blasphemy and disbelief (*kufr*) they contain.

Examples of Shia works are: *Al-Kāfi*, *Manhaj-us-Ṣādiqīn*, *Al-Burhān fī Tafsīr Al-Qur’ān*, *Faṣl-ul-Khitāb fī Ithbāt Tahrij Kitāb Rabb Al-Arbāb*, *Hayāt-ul-Qulūb*, *Kashf-ul-Asrār* and others. Allāh is the Guide to the Straight Path.

